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The Religious Education of Adolescents  
A Study of Religious Training in Minneapolis

A THESIS

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## The Religious Education of Adolescence.

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In discussing the problem of the religious training of the adolescent, it is well to consider the importance of such training during this period. "Among \*\*\*\*\*521 officers of the Young Men's Importance of \*Christian Association, the average adolescence as \*age of the first deep religious im- a period of religious \*pressions appear to have been 13.7 training. \*years. Among ninety-nine men who \*\*\*\*\*were studied with reference to all their periods of special religious interest, as many a- wakening of the religious sense, occurred at twelve and thirteen, as at sixteen and seventeen".(1)

There is another period of religious awakening at sixteen and seventeen. Forty-one of the ninety-nine men studied by Mr. Coe, experienced an increase of religious interest at this age. At twenty again there seems to be another period of religious awakening. Of the men studied by Mr. Coe, seventy-six per cent of their religious awakenings came in the ages from twelve to twenty, and fifty percent named as times of special interest twelve, and twenty. (2) Speaking about conversions, Mr. Hall adds data from many sources which show that, of a total of 4054 men, 1329 were converted at sixteen, seventeen, and eighteen, and 3053 at the ages from twelve to twenty, with only 705 at twenty-one and over. (3)

These figures seem to indicate that the adolescent is open to religious influence to an unusual degree, and that the period of adolescence is the time in the development of the individual when parents and those who are responsible for the religious training of the young, might well devote their time and attention to some intelligent religious instruction.

While the importance of adolescence as a period of religious training is recognized, it is believed that

- (1) Coe: "Education in Religion and Morals."  
pp. 254, 255.  
(2) Coe: "The Spiritual Life." p. 42.  
(3) Hall: "Adolescence". p. 290.

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this importance is due to the psychological peculiarities that characterize the period. Every efficient school \*\*\*\*\* system will recognize that the child Characteristics\* and its needs are to be the basis of of adolescence.\* the system, and so, we must recognize \*\*\*\*\* the different periods in the development of the child and its different peculiarities and needs during these periods as the basis of the particular instruction given. Thus it appears that we must know something concerning the psychological characteristics of the adolescent in order to see why it is a period calling for religious training. Adolescence is the time when new instincts and interests appear. The two characteristics that are of special importance are first, that the adolescent has great confidence in himself, and secondly, that he is open to suggestion. X 9

Mr. Coe has said that adolescence is the period of life when childhood culminates and pauses before setting into fixed forms of manhood, and that it reveals in the blossoms the seeds that were germinating thru infancy and childhood. (4). New instincts appear at this time, and the adolescent is soon confronted by interests the majority of which he had not dreamed about before. These new interests bring new experiences. This is of vast importance to the adolescent, since it calls his attention to new problems and greater possibilities than he had thought about before. It appears that adolescence is not only a time of expansion but of selection as well. It is now that the boys and girls select for themselves those influences that are, to a large extent, going to determine their future. It would seem wise, therefore, to assist the child by giving him a good religious training in order that he may develop a noble character and an appreciation for real values in life.

The first characteristic that we mentioned, was that the adolescent has great confidence in his own ability. (5) He wants to be a man but does not know how. His interests and ideals, his purposes and ambitions reach out into the world that is before him. But he very

(4) Coe: "Religious Ed. in General Education."  
Proceed. R. E. A.

(5) Weigle: "Lutheran Teacher - Training Series."  
p. 54.

often lacks the power of self-direction, and he makes mistakes for which it is difficult to blame him. What the adolescent seems to need, more than anything else, is a wise guidance so that he may be led to logical and helpful conclusions which shall be at the same time the product of his own effort.

The other characteristic, which it is well for us to keep in mind, in connection with the problem of the religious training of the adolescent, is that he is open to suggestion. (6) There is no time in the life of the child, unless it be during the period of infancy, when suggestibility is so marked. Usually the best results are obtained from infants by a direct command, and in the case of the adolescent, the indirect form of suggestion seems to give the best results. The adolescent can be led, but he can not be driven. He resents every compulsory method of procedure, and yet, he is sensitive to the influences that are brot to bear upon him. He responds quickly. The result of this is that he becomes better acquainted with the outside world, and he gets new values and standards of life. The ideals of his associates undoubtedly have a great deal to do in determining what the ideals of the adolescent is going to be. This seems to obtain, not only because the boys and girls are imitators, but because it is from ~~their~~ <sup>the</sup> environment that they are drawing the inspiration of their lives. It would seem, therefore, that the religious interests should have an important place in the training of the young at this time.

Altho the religious importance of the period of adolescence is recognized in theory, there is very little scientifically gathered data to show to what extent the theory has been recognized in practice. This study is an \*\*\*\*\* attempt to discover to what extent religious The Problem.\* instruction is being given to the adolescent \*\*\*\*\* both thru the home and thru the church, and to what extent such instruction as is given is adapted to the special needs of adolescence. It is impossible to make any exhaustive study of this subject, but there is great value in the study of special cases. The only satisfactory conclusion would be to find out just what relig-

(6) Weigle: " Lutheran Teacher - Training Series." p. 54.

ious instruction is being given to the adolescents in a given community.

The method employed in the present study was to submit two sets of carefully worked-out questions; one to adolescents, students in two of the leading High Schools \*\*\*\*\* in the city of Minneapolis, and one to The Method. \* thirty-five clergymen who have churches in \*\*\*\*\* the communities in which the students live. Minneapolis is a city with strong religious traditions, a fact which is of considerable interest to one who is making an investigation of this kind. It will be recognized of course that it would be impossible to have such an investigation cover the whole city. It was necessary, therefore, to confine ourselves to a limited number of schools. It is believed that the use of the questionnaire in this case was not open to the objections often urged against this method. The study of the questions will undoubtedly show that there is nothing in them to inspire levity on the part of the students. Moreover, the answers returned display a seriousness of thought and purpose seldom found in investigations of this kind. The reports from the clergymen, however, were not so gratifying since only 37 per cent of them deemed the problem sufficiently important to return the information asked for.

The following are copies of the questionnaires:-

To the High School Students of Minneapolis:--

You are asked to answer the questions which follow, to assist in making a study of religious education. Some of the questions may seem personal, but you need not give your name. Most of them can be answered by Yes or No. Kindly do so in a helpful and serious manner.

#### RELIGIOUS EDUCATION.

1. What is your age?                      Sex?
2. Are you living with your parents?
3. If not, do you board with strangers or with relatives?



4. Do you attend family prayers where you live?  
Regularly?
5. Are you receiving any other definite religious instruction?

If so, when?                      Where?                      From whom?

6. Do any religious papers come to your residence?
7. Do you read them?
8. Do you attend Sunday School?                      Regularly?
9. Are you a member of a young peoples religious society?
10. Do you attend their meetings regularly?
11. Do you attend church?                      Which church?
12. Is your attendance regular?                      Why or why not?
12. Answer either (1) or (2):-  
(1) Have you been confirmed?  
(2) Are you a member of the church?  
church?
13. Do your parents or the people with whom you make your home attend church regularly?
- To the Clergy of Minneapolis:

Are you interested in the religious training of the Young? Enclosed are two sets of questions. The first of these has been answered by 2,000 high school students of Minneapolis. The second set can be answered by no one except the clergy. Will you not assist in a scientific effort to find out exactly what is being done in Minneapolis to provide religious training for adolescents? Kindly try to give this matter your

immediate attention, to postpone it may mean to forget it. The term adolescence is used in this questionnaire to refer to boys and girls between the ages of thirteen and nineteen.

#### Questions.

What is the adolescent membership of your church? Boys \_\_\_\_\_  
Girls \_\_\_\_\_

Average regular adolescent Sunday School attendance? Boys \_\_\_\_\_  
Girls \_\_\_\_\_

Does adolescence receive special recognition in your Sunday School curriculum or church organization as a period calling for special training.

State briefly the aim, character, and form of this recognition, e.g., the aim of the special instruction for adolescents;-

The character of this instruction:-

Names of organizations or societies for adolescents:-

Have you a Sunday School library?

Do you practice confirmation?

Do you provide training to prepare for such confirmation?

State briefly what this training includes.

What is the average age of those preparing for confirmation?

The Success of a people depends to a very large extent upon the importance which it gives to home and to family life. The life of a city depends upon its homes, \*\*\*\*\* and if you want to know a child, study The Religious \* him in his home. It is in the home that influence of \* the child should receive the first and the home. \* strongest influences of religion, since \*\*\*\*\* it is from the home that the influences that make for character must come, and it is upon the home that we must depend for the men and women who are going to be of value to society. But if the place of the home in the development of the child is so important, we want to find out if the home environment is what it should be, and if the home is not what it should be, we want to discover some of the reasons for it. 1626 students answered the questions on religious training. 1530 of these were living with their parents, which makes it comparatively easy to locate the extent of parental responsibility. 41 were staying with strangers, and 55 with relations.

Good homes are the bulwark of piety. It is when the family gathers for daily prayer, grace is said at the table and children are taught the Bible ~~so~~ that the religion of our people may be preserved. It is in the \*\*\*\*\* family prayers that the religion of the Family Prayers.\* home finds its supreme expression. In \*\*\*\*\* order to discover the practice which is most common in the homes of the children under consideration, the question was asked if they had family prayers in their homes. The replies of the 1626 students show that only 29 per cent of them have family prayers where they make their home. 18.7 per cent have them regularly. The condition among the boys is not so encouraging as among the girls. There are 205 of the former, 28 per cent of whom have family prayers, and 17.8 per cent have them regularly. There are 898 of the latter, 29.9 per cent of whom have family prayers, and 20.5 per cent have them regularly.



Table No. 1. Per cent of Family Prayers by Denominations.  
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Denominations:	Family Prayers. Regularly.	
Catholics	56.9 per cent	46 per cent
Episcopalian	20 " "	11.3 " "
* Baptist	34.3 " "	14 " "
* Congregational	21.9 " "	16 " "
Evangelical: * Lutheran	34 " "	26 " "
* Methodist	27.6 " "	17 " "
* Presbyterian	26 " "	14 " "

The answers to this question are of no little importance to the student of religious education since it is in the home that the basis must be laid for the religious life of the individual. Those who have had a great deal to do with the problems of religious education seem to agree that the home can not be depended upon for the proper religious training of the young. This opinion is very often based upon the fact that the family altar is found only in a small percentage of homes, and the opinion seems to have some truth in it since the present investigation points in the same direction. The reasons why so little attention is given to religion in the home may be that people are indifferent, they love luxury, and they neglect the proper observance of Sunday. (6) If this is true, it makes very little difference what view we may have in regard to the value of family prayers, we can not depend upon it as a sufficient religious influence for the young.

But if the practice of having family prayers is not a very common thing, we have reasons to believe that the home will redeem itself along other lines of religious influence, and so an attempt was made in order to find out \*\*\*\*\* to what extent the influence of religious papers is being felt in the homes of the adolescent under consideration in this investigation. It is evident that it is not possible to judge conditions in the home by the amount of

(6) Folsom: "Religious Education in the home." p.175

definite religious instruction given since there are often other factors that are equally powerful in their influence, and for this reason the students were asked whether or not they had an opportunity to read religious literature in their homes. It was found that 983 or 60.4 per cent of the total number have religious papers come to their homes, but only 695 or 42 per cent read them. The girls surpass the boys also in this department in their devotion to religious knowledge. There are only 32 per cent of the boys who read the religious papers while there are 50 per cent of the girls who do so.

The students who are affiliated with the Christian Science Church lead all others both in the percentage of those who have religious papers and of those who read them. 82 per cent of them have papers and 70 per cent read them. This is easily accounted for when we consider that Christian Science is comparatively a new cult, and because those who are affiliated with the movement pay much attention to the instruction of its members. The Catholics, Lutherans, Presbyterians, Episcopalians, Baptists, Methodists, and the Congregationalists are the next in the order named. The papers that come to the home are usually the Sunday School papers and the denominational periodicals of the different churches.

It would seem that a great deal more benefit should come from the use of religious papers and that they should be circulated more freely. It is observed in the replies to this question that it is usually those who do not particularly need the influence of religious papers who read them. We find that there are 643 homes represented in which the religious paper is not found. It seems that this means of religious training is neglected and that those who are interested in the welfare of the young would do well to devote some attention to the circulation of this kind of literature.

But there are other influences that belong to the home as a factor in the religious training of the adolescent. The boys and girls are imitators, they are also for this reason very largely the product of their en-

\* viroment. If the parents attend church,  
 \* we usually find that the children do the  
 \*\*\*\*\* same. For this reason it is well to know  
 just what the parents are doing to encourage by their ex-  
 ample the habit of church going. This habit is possibly  
 \*\*\*\*\* the most important one, after all, in the  
 Parental Church\* religious training of the adolescent. It  
 Attendance. \* was with this view that the students were  
 \*\*\*\*\* asked to answer the questions on parental  
 church attendance.

Table No. 2. Per Cent of Parental Church Attendance.  
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Denominations:	Ch. Attendance.	Regularly.
Catholic	79.4 per cent	77 per cent
Episcopalian	53.9 " "	52 " "
* Baptist	68.7 " "	62.6 " "
* Congregational	52.8 " "	47.6 " "
Evangelical: * Lutheran	72.8 " "	63 " "
* Methodist	43.5 " "	43.2 " "
* Presbyterian	66.8 " "	65 " "

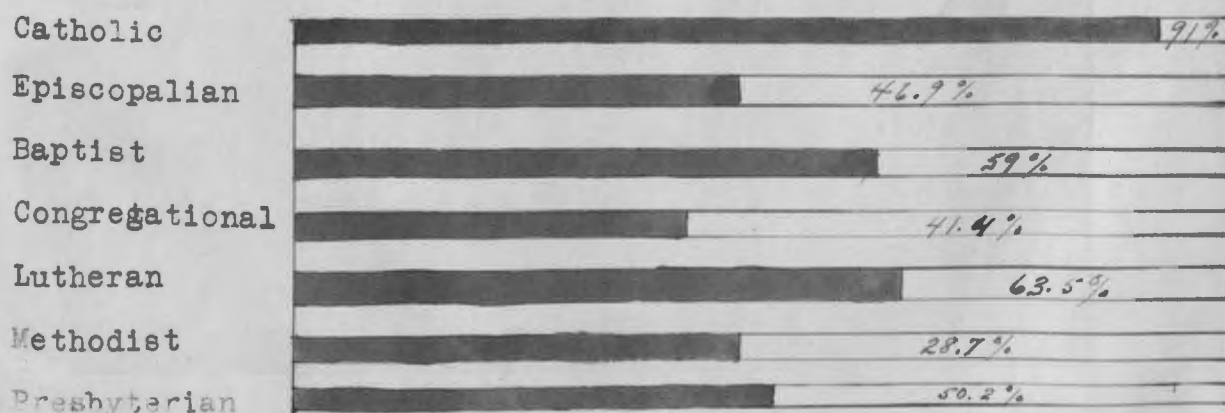
It will be observed that the Catholic parents lead all others in regular church attendance, but they are surpassed by other bodies in the Sunday School work and in work that is specifically adapted to young people. This high percentage of church attendance may be explained by the fact that they consider absence from mass a mortal sin. Wholesome control, however, is that which secures a sound and broad development together with the greatest amount of personal freedom.

The other important factor in the religious training of the adolescent is the church. In a country \*\*\*\*\* where religion is excluded from the public The Church\* schools it is a particular duty of the church Influence.\* to provide opportunities for religious in- \*\*\*\*\* struction. The church has been attempting to do this in various ways. Public worship provides an op-

portunity for instruction in religion, and in so far as people are in attendance on these occasions they may be said to receive religious instruction. Another means of religious training used by the church is the Sunday School which is conducted by nearly every church, and which offers courses intended to meet the religious needs of the children. Most churches also have special organizations for young people the nature of which is both social and instructive. Finally, some churches give special courses of instruction to boys and girls of adolescent age the purpose of which is to prepare them for active church membership. The replies from the students and from the clergymen will give us an idea of how well those means of religious training are being made use of both by the church and by the adolescents who have answered the questions on church influence.

86 per cent of the students were found to be church goers, 53.4 per cent attend public worship regularly. The girls surpass the boys both in occasional and \*\*\*\*\* and regular attendance. 90.8 per cent Public Worship.\* of the former attend church occasionally, \*\*\*\*\* and 59.9 regularly; while 80 per cent of the later attend church occasionally and only 45.4 per cent do so regularly. It is observed here that the attendance of the students at public worship corresponds very much to that of the parents.

Diagram No. 1. Regular Church Attendance by Denominations  
\*\*\*\*\*



## Presbyterian

In answer to the question why or why they did not attend public worship the students presented same significant information. Only a small number was able to give any reasons at all. A few, however, answered the question, and the answers show quite clearly what these students consider the value and purpose of worship to be. The following are some of the answers:-

"Because I gain much by going;" "I enjoy the service;" "I was brot up to do it, and I like to go;" "I find it very interesting;" "It helps me;" "I am in the choir;" "To learn all I can about God;" "I wish to do what is right;" "I like to because I want to be a Christian;" "Because I have to;" "I do not know;" "Habit;" "Because it is the order of the church;" "Always have since I was six years of age;" "I believe in it;" "I have a faith in a divine being;" "It is my belief;" "To be comforted;" "Because it is a duty to be performed by every good Catholic;" "Because it is the right church;" "For spiritual benefit;" "For a pastime;" "Have been taught to;" "Because I believe in listening to the gospel;" "To receive instruction;" "Wouldn't seem like Sunday if I did not;" "Because I am a Christian Scientist;" "One must in order to be a Christian;" "Because I am a Christian;" "To become an active member of the church;" "I have no reason;" "I am anxious to hear more about God and his goodness towards men;" "Because I find it helpful;" "In order to live right;" "Father and Mother want me to;"

The following are some of the replies from those who do not attend public worship:-

"Must stay at home with invalid sister;" "On account of language" "Not able to do my studies before them" "Not a member;" "Not converted;" "It is very far from home;" "Have sunday work;" "Crash Squad drill at the Armory;" "No reason;" "Haven't time;" "Inconvenient;" "Because Mother does not go;" "To long to go both to



Sunday School and to church;" "Too cussed lazy;" "Not urged;" carry papers,' 'duty,' 'oversleep,' 'church is for people and Sunday School for children,' 'I do not take interest,' 'Dont like preacher;' I am generally needed at home about this time;" "I profess to be an atheist;"

The principle means by which the church seeks to provide religious training for the children is the Sunday School. It is somewhat difficult to determine how well the churches are making use of the Sunday School \*\*\*\*\* AND how well the work is adapted to The Sunday School.\* the specific needs of adolescents \*\*\*\*\* because of the small amount of information which it was possible to receive from the clergy. 13 out of 35 clergy deemed the subject important enough to explain the work that they are attempting to do for adolescents. 7 of these state that they are attempting to give work in the Sunday School which is adapted to adolescents. The aim of this work seems to be to increase the Bible knowledge of the students, to indoctrinate them and to acquaint them with the faith and the practice of the church, to preserve and to strengthen their spiritual life, and to train them for efficient and devoted service. Others state their aim is, in addition to instruction in the Bible, to show the boys and girls the relation of moral and spiritual teaching to typical vocations. Still others call attention to the study of social problems. All of the Sunday schools are graded. Only four of the clergymen replied that they had a library for the use of the Sunday school pupils.

In reply to the questions on Sunday school attendance, 72.6 per cent of the students state that they are receiving some definite religious training, - 65 per cent of the boys and 78 per cent of the girls. Not all of these are receiving their training in the Sunday school the per cent of Sunday school attendance being 68. 55 per cent attend regularly. There are 77 per cent of the girls attending, 61 per cent of whom attend regularly, while only 61 per cent of the boys attend, 47 per cent of whom attend regularly.

Table No. 3. Per cent of S. S. Attendance by Denominations

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Denomination:	Attendance.	Regular.
Catholic	33 per cent	26 per cent
Episcopalian	79 " "	60 " "
* Baptist	84. " "	75 " "
* Congregational	85.2 " "	69 " "
Evangelical: * Lutheran	69 4 " "	53.7 " "
* Methodist	85 " "	75.6 " "
* Presbyterian	79 " "	66 " "

The sunday school seems to have taken the place of the parochial school to such an extent that, if the parochial school is not revived very soon, the sunday school will soon be the only agent by which the young may receive definite religious instruction. The parochial school is not dead, but the extent to which it exists is of very little significance as compared with the sunday school. 30 per cent of the students are receiving definite religious instruction during the week days. All of these students belong either to the Catholic or Lutheran churches. Some of them are attending school on Saturday. The greatest number of them, however, are receiving this instruction from the priest or minister in preparation for confirmation.

We observe that the percentage of sunday school attendance is lowest in the Catholic, Lutheran and Episcopalian churches. One reason for this seems to be that those who have taken the regular course of instruction in preparation for confirmation feel that they have learned all that they need to know. This opinion is also reflected in some of the answers, for example when they say that the sunday school is for the children and the church for the people.

Another means by which the church is attempting to provide religious instruction for adolescents is the young people society. It is difficult to get information

in regard to the nature of the work done by these societies but generally it may be seen from the report from the clergy that, besides purely biblical studies, an attempt \*\*\*\*\* is made to study missions, heroes, and The Young \* biblical characters. These societies People's Society.\* are also of a social nature, and it \*\*\*\*\* seems that the character and the purpose of these societies is in harmony with the needs and the interests of young people. But it does not seem that these organizations are playing the part in the lives of the adolescents that we should expect. Only 592 or 36 per cent of the total number are members of any young people's society. Only 28 per cent attend the meetings regularly. 43 per cent of the girls are members, and 34 per cent attend the meetings regularly. Among the boys on the other hand, 28 per cent are members, while only 21 per cent attend the meetings regularly.

Diagram No. 2.  
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Young People's Society Membership by Denominations.  
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We observe that the purpose of the young people's society is to take advantage of the social as well as the spiritual nature of the adolescent and to meet ~~life~~ *life along the line of* self-expression. The young people's society also gives a splendid opportunity for acquainting the young boy and girl with the life of the church. The adolescent is made to share in the worship, in the great intellectual and moral heritage, and in the active enterprises of the church. There can be no better way of developing an appreciation for religious things than by the activities of the young people's society. Yet, we find a comparatively small response to its purposes. We note, however, that many of those who do not attend the meetings of the young people's society do attend Sunday school and are diligent in their attendance upon public worship.

One thing which is of particular interest to one who is interested in the religious training of adolescents is that, no matter how little attention is paid to the different activities of the church, the vast majority of the students are affiliated with the great purpose of the church in some way or another. There are ~~\*\*\*\*\*~~ only a few who do not recognize the Church Affiliation. \* value of church relationship. The ~~\*\*\*\*\*~~ following table will show the total number of boys and girls who are affiliated with the different denominations.

Table No. 4. Church Affiliation.

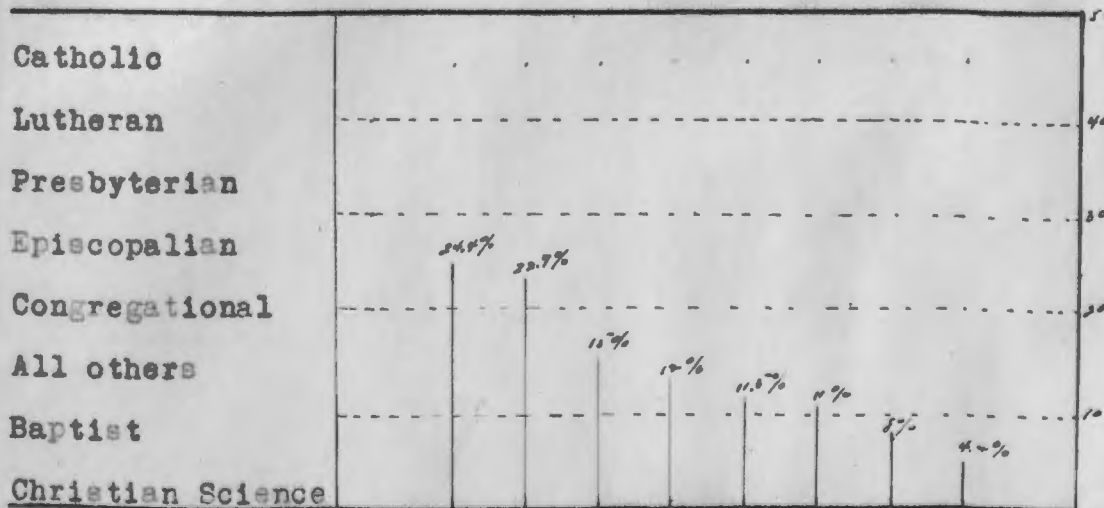
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Denomination:	Boys	Girls	Total	Per cent
Catholic	100	123	223	13.7
Episcopalian	56	59	115	7
* Baptist	38	61	99	6
* Congregational	83	127	210	12.7
Evangelical: * Lutheran	92	111	203	12
* Methodist	95	152	247	15.1
* Presbyterian	83	98	181	11
Christian Science	23	44	67	4.1
All others	53	77	130	8

No affiliation	105	46	151	9.2
Total	728	898	1626	

815 or 50 per cent of the total number replied that they are members of the church. 45.4 per cent of \*\*\*\*\* the boys and 54 per cent of the girls Church membership\* are church members. 433 or 54 per cent of the church members are confirmed, and all of those who are confirmed belong to the Catholic, Lutheran and Episcopalian churches.

Diagram No. 3. Church Membership.  
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We note here the differences in the manner in which one becomes a member of the church. The Catholics and the Lutherans regard all those who are baptized as members. The one great difference between these two churches in regard to church membership, however, is that the Catholic does not consider anyone a member of the church unless he is in union with the pope. (7) In the Lutheran church the adolescent is not admitted into full communion until he has received proper instruction and

(7) "Catholic Catechism" p. 38.

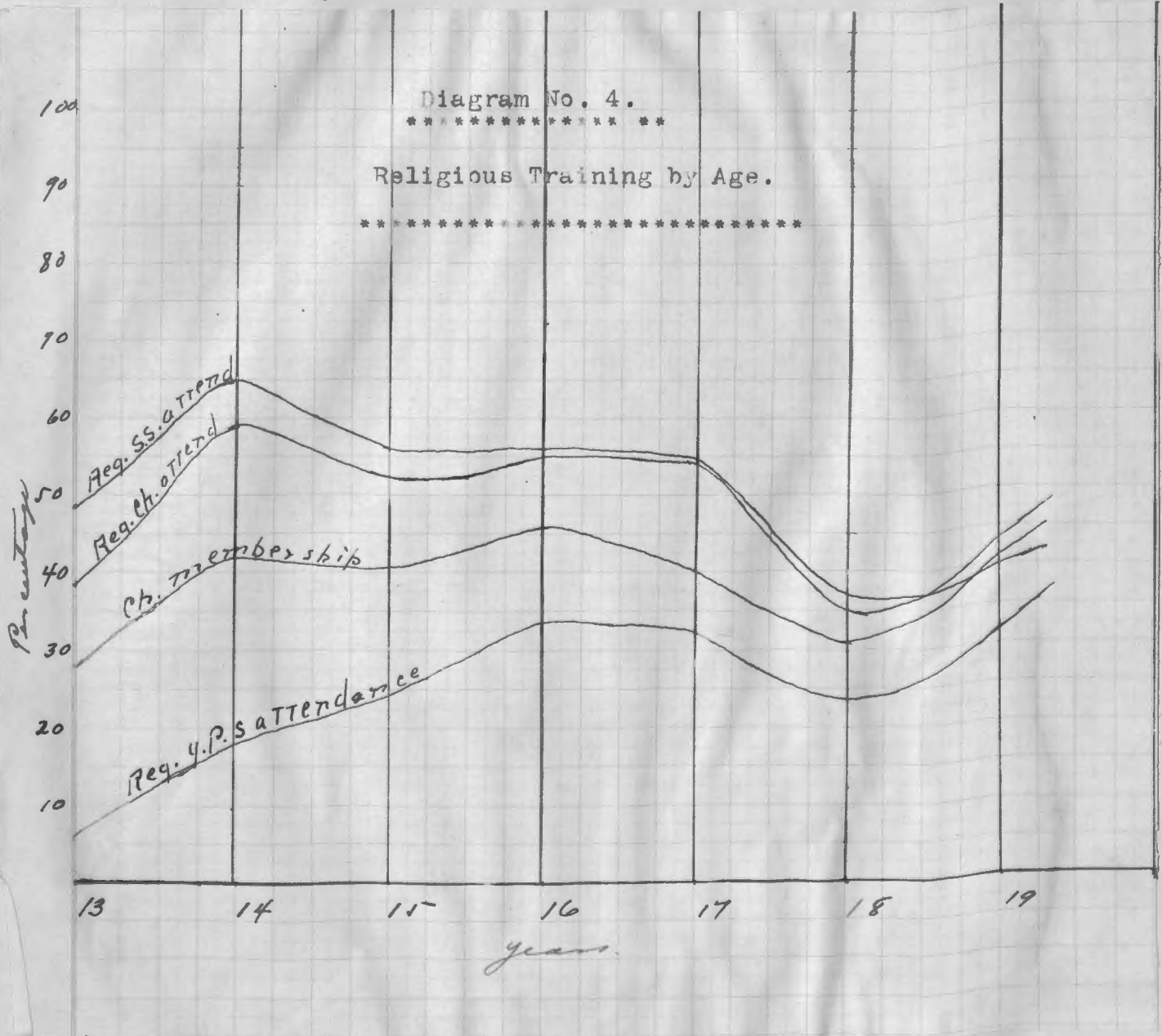


has confessed his faith. Other churches admit into membership only those who are able and wish to make application of their own accord. From the report of the clergy to the question on confirmation, the Lutherans alone seem to be making use of it as a special preparation for church membership. The work done in the confirmation class which is conducted by the pastor once each week for about eight months during the year, consists in instruction in Luther's small Catechism with explanations, in the study of missionary activities, bible history, and church institutions.

The answers to these questions have been arranged according to the age of the adolescents who have \*\*\*\*\* given them. An attempt has been made to The age of \* represent the percentage of regular church Adolescents.\* attendance, regular sunday school attend- \*\*\*\*\* ance, regular young people's society attendance, and church membership during the different years covered in the study.

Diagram No. 4.

Religious Training by Age.



Very little can be said concerning these matters during the thirteenth year. The number of those who are thirteen years of age is so small that if we were to draw conclusions from the figures obtained, we might come to false conclusions. We observe, however, that the regular sunday school attendance is gradually declining from the fourteenth year. There is a difference between the attendance during the 15th and 16th years which may bear out the statement that the sixteenth year is one of special religious interest. Regular church attendance is on the decline until the eighteenth year when it begins to rise. This sudden turn may be due to the fact that the child is now beginning to select new values and is beginning to discriminate between the different influences that meet him. It is now that the adolescent is beginning to find himself and to look at the serious side of life. The percentage of church membership shows very little change, but the percentage of young people's society attendance is steadily on the increase, with the exception of the eighteenth year when there seems to be a small decline. These figures are not absolutely conclusive, but they do show the tendencies within a comparatively large group.

That the adolescents who have answered these questions are receiving a greater amount of religious training than is generally believed is quite clear. The \*\*\*\*\* number of those who are affiliated with Observations.\* the church is surprisingly large and the \*\*\*\*\* regular church attendance also is better than people would generally believe. It is not to be expected that boys and girls of the adolescent age shall be receiving very much definite religious training. But here we meet with a surprise, since 72 per cent of the total number is now receiving definite religious instruction besides having the influence of public worship and young peoples' society work.

The power of example is quite evident. The boys and girls do as their parents do, and it has become evident in this study that, if church, sunday school, or young people's society attendance is poor, it is almost

always due to parental example. The religious paper might be made to reach more people, so that people who are careless about church work and religious interests might be aroused to see their responsibility to the boys and girls growing up in their homes. Only 60 per cent of the homes represented have religious papers. The result of this indifference on the part of the parents is seen in the fact that only 18 per cent make a practice of having family prayers. And that it is the parents who are responsible is evident, since all of the students with the exception of 106, live with their parents. That the religious instruction given could be improved upon, is quite evident. The home can not be depended upon to do this work. If our young people are going to share in the great religious inheritance of the race, the church must provide a better opportunity for the religious instruction of the adolescents. The needs and the conditions that obtain among the people must be studied, *and* those who are responsible for the religious condition of the young must become more vitally interested, and improvements must be made in a sympathetic and intelligent manner.

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